1: Spier E-4,5 (1925-1926) 1930
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765 539 The following myth brings out some of the mourning practices.[109]

Coyote's wife died. He set out to seek power. He burned up his house and all his belongings. He went along crying: he sang

hă'newa hă'newa bŏlŭkŏ'mhŭkdino'lit

(a cry) It ought be dusk quickly.

He wanted the sun to go down quickly so that he could swim for power. There was a woman sitting by the road. He said, "I do not want a woman. I am crying because my wife died." Again he went on singing hă'newa. . . . .

Next he saw some moccasins on the road. He said, "I am not looking for moccasins. I burned mine when my wife died." He went on singing again hă'newa. . . . .

Now he saw a heap of food on the road ahead. He said, "I am not looking for food. I burned all my food when my wife died." He went on, singing hă'newa. . . . .

Then he came on a pile of ripe plums which had fallen to the ground. There was water there so he washed out his mouth with a handful [as is always done before a meal]. He had his scratching stick at his wrist. He stuck it into the ground and spat into the hole. He said, "This is the way the pse'odiwas (humans) will do."

So he ate, ate, ate the plums until his belly got big. Then he got sick and could not swim. Thus he made the rule that mourning Indians must not eat plums, else they will get sick.

GAMES

525 787 Gamblers seek spirit power for success, men and women alike, by swimming in spirit haunts in the river or in mountain lakes. The first of his gains after receiving this power must be given away, just as he must give them away the first time he plays after the death of his child. This is of a piece with a lad or girl destroying or giving away the first results of their efforts at hunting or root gathering.

777 Luck is also acquired by finding large obsidian blades and certain dead animals; mole, weasel, mink, or frog.[110] Finding the mole is luckiest. "To find anything like this is lucky, so it gives you luck." These must be found dead; there is no use taking a trapped animal, or a recently manufactured blade. The premium put on the obsidian blades is reminiscent of their exaggerated value as symbols of wealth among the tribes of the lower Klamath river.[111] All such lucky objects are bundled in white sage twigs and hidden some distance from the house. This may also be true of the gambling bones; at least Pat Kane keeps his at the crematory several miles from home. I was not

[109] Told by Nancy Phillips.

[110] Gatschet lists as similar Modoc charms, a hummingbird's nest, the leg of a dead frog, a dead mole, a rare "fire-bug," and arrowheads (1:134).

[111] Kroeber, Handbook, 26, 54ff.

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[785]

told that this had any connection with the possibility of contamination from women's presence in the house, but I did not enquire. A gambler must fast if he wants success, and must begin the fast before he goes to fetch his charm. The blade will disappear if not properly cared for. The gambler carries the stuffed skin in his hand or places the blade in water at his side as he plays, or wets it from time to time. The frog's foot, wrapped in an odoriferous leaf, or a mole's foot,[113] is placed under the blanket or mat on which they sit while playing. My informant had never heard of putting the blades under the mat, as Barrett noted.[114] Luck is called dite satwa'ya; k!ai dite satwa'ya is literally, indeed no good luck.

Gamblers paint their faces, put strings of beads around the wrist, and attach little feathers to their hair, when they play in all seriousness. They sing as they play. The stakes are piled beside them. The side that loses, bundles up its gaming sticks and articles, carries them off to bury at a crematory, and sets out to seek spirit power for luck.

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The principal game is the four-stick game, called sŏ'kala, from sŏ'kla, to gamble, hence the gambling game par excellence. Gatschet[115] also calls it spe'lshna, to put the fingers forward (from speiluish, index finger) and shulshe'shla. It is played by men seated in two opposing rows. Two pairs of sticks are provided, with a circular mat or basket or a skin to hide them under. The sticks were described to me as nine inches long, two an inch in diameter, marked at the middle (these called cu'lsčs), and two only half as thick (skŏ'tŏs). Culin describes a number of sets, of which the thicker sticks taper toward each end and are ornamented with parallel spiral lines at the middle, while the slender ones are closely wrapped with buckskin thongs for their whole length. From this they derive their name "wrapped up" according to Gatschet. The thicker sticks are made of mountain mahogany.[116] The hiding basket (p'a"la) is flexible and flat, hardly more than a circular mat; it is ornamented and has a bunch of deer dew claws attached to the center of the convex side. Blankets, mats, elk hides, or buffalo hides are sometimes used to hide the sticks; the last especially by rich men. Twelve short pointed sticks and two longer are provided for counters. These, contrary to the usual usage elsewhere, are not placed in a single group, but six of the shorter

[113] The latter according to Gatschet (1:134).
[114] Material Culture, 253.
[115] *Op. cit.*, 1:79.
[116] Culin, Games, 328-332; Dorsey, Certain Gambling Games, 23.

1: Spier E-4,5 (1925-1926) 1930
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"When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: 'K'múkamtch [Kʟmŭ'kŭmps] has taken the beaded garments of Aíshish [his son] and dressed himself in them' A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or as the Modocs say of him: 'K'múkamtch múnish kutúlish gítko.' By this they evidently refer to the white and heavy mountain-shaped summer clouds."[216] 821

Frogs come out before the rain, hence this is a sign that a storm is due. When the storm rises, old people cry to it, "You go back to the mountains. We do not want you here." The only precaution against lightning is a burden basket or sieve hung on a high pole outside the house.[216]

When a man sneezes or his ears ring, someone is talking about him, but not necessarily a woman, as elsewhere. If a door opens, someone is coming from a distance.[217] 787

To end the long winter months and hasten the coming of spring, the ring and pin game is played. A proper catch "breaks the month." Or little spears of the hard interior of the tule are thrown into the ground. On the contrary, playing cat's cradles in winter makes the months longer. These beliefs are not seriously held; they are more of the nature of manners of speech. 789

Gambler's luck comes not only through spirit power but by the possession of parts of dead moles, frogs, etc., or obsidian blades. These must have been found, and they are carried to the play, and are kept, like the gaming sticks, at crematories, or at least away from the house. 777 •

A series of beliefs surround birth and childhood. A storm always blows at a woman's first parturition. The child will cry if the umbilical cord is not tied with the mother's hair. If an animal eats the afterbirth the woman will become barren. She may not eat meat or fish after the birth, must use a head-scratcher and wear a bark belt. The baby is massaged so that it will grow well formed. A girl's cradle is wide so that she will grow broad. The navel cord is saved else the child will die. Sterility is cured by drinking a crushed shell. 844 [784]

A turtle head is hung about the neck to ward off rattlesnakes. It was said that this is the general custom but turtles are found only in 789

[216] Gatschet, 1:lxxiv.

[216] Also recorded by Barrett, Material Culture, 257.

[217] This is said to be a pre-white belief, but the only doors of those days were mats over the earth-lodge hatchways and the flaps of the mat-lodges.

	X1	Mo	SK	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
767b. Earth covering partial	–	–	–	–	–	–	–	–	•	–	–	–	–	–	–	–	343
768. Earth covering all over	•	+	–	•	+	–	–	+	–	–	–	–	+	–	–	+	
768a. Main entrance through roof	–	–	–	+	–	–	–	–	•	–	–	–	–	–	–	–	
768b. Main entrance at ground level	+	+	–	–	+	–	–	+	•	–	–	–	+	–	–	+	
768c. Flush	+	+	–	–	(•)	–	–	–	–	–	–	–	+	–	–	+	
768d. In end of house	+	+	–	–	•	–	–	–	–	–	–	–	–	–	–	–	
768e. Secondary entrance at ground level	–	–	–	•	+	–	–	–	+	–	–	–	–	–	–	–	
769. Sliding wooden door	•	•	–	•	–	–	–	–	–	–	–	–	–	–	–	–	
769a. Stone paved "porch"	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	
769b. Steam or hot-rock heat	•	(•)	–	–	–	–	•	–	–	–	–	–	–	–	–	–	
770. Direct-fire heat	–	–	–	+	+	–	–	•	•	–	–	–	+	–	–	+	
770a. Small, for 1-4 persons	•	+	–	+	+	–	–	–	–	–	–	–	+	–	–	+	
770b. Large, for group	•	–	–	–	–	–	–	+	+	–	–	–	–	–	–	•	
770c. Used throughout year	•	+	–	+	+	–	–	+	+	–	–	–	•	–	–	+	
771. Used in winter only	•	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	
772. Used by both sexes	+	+	–	–	(•)	–	–	–	–	–	–	–	–	–	–	•	[54]
773. Used by men only	–	–	–	•	(•)	–	–	+	•	–	–	–	+	–	–	–	
774. Used by mourners only	•	•	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
775. Communally owned	+	+	–	+	+	–	–	–	•	–	–	–	+	–	–		
Plains-Type Sweat House																	
776. Plains-type sweat house	•	•	•	•	R	R	•	•	•	•	–	–	–	–	•	–	
777. Dome shaped	+	+	+	+	R	R	+		+	+	–	–	–	–	–	–	
778. Mat covered	+	+	•	+	R	–	+		–	–	–	–	–	–	–	–	
778a. Hide covered	+	+	+	+	R	R	+		–	–	–	–	–	–	–	+	
779. Brush, bough covered	–	–	–	+	–	–	+		•	+	–	–	–	–	+	–	
780. Small, for 1-3 persons	+	+	+	+	R	R	+		+	+	–	–	–	–	–	–	
781. Steam heat	+	+	+	•	R	R	+		+	+	–	–	–	–	+	–	
782. Used throughout year	–	+	+	+	R	R	+			–	–	–	–	–	+	–	
783. Used in summer only	+	–	–	–	–	–	–			+	–	–	–	–	–	–	
Sweating Customs																	
784. Individual sweating	•	+	+	+	+	R	+	–	•	•	–	–	–	–	+	–	515
785. Sweating in groups of 2-4, or larger	•	•	+	+	+	•	+	+	+	+	•	+	•	+	–	+	
786. Women sometimes sweat with men	+	+	+	•	R	•	•	–	–	•	+	+	•	+	–	–	[542]
787. Women sometimes sweat separately	+	+	+	+	R	+	•	–	–	•	–	–	–	–	–	–	
788. Sweating daily or every 2-3 days	+	–	–	•	+	R	•	–	•	–	–	–	•	–	–	–	
789. Sweaters sit or crouch	+	+	•	+	•	R	+	–	+	+	–	–	–	–	–	–	
790. Sweaters lie down	•	•	–	–	•	–	–	–	+	+	–	–	–	–	+	–	
791. Sweaters "dance around"	–	–	•	•	–	+	+	+	+	+	–	–	–	–	–	+	
792. Formalized sweat dance	–	–	–	–	–	–	–	–	–	–	+	+	+	+	–	•	[535]
793. Sweaters kneel	+	+	+	+	+	R	+	–	+	+	–	–	–	–	–	–	
794. All men sleep in sweat house occasionally	–	–	–	+	+	–	–	–	+	–	–	–	•	+	–	–	[513]
795. Male mourners sleep in sweat house	•	•	–	–	–	–	–	–	+	–	–	–	–	–	–	+	
796. Unmarried old men sleep, eat in sweat house	–	–	–	–	–	–	–	–	+	+	–	–	•	•	–	•	
797. Men gamble in sweat house	–	–	–	•	–	•	•	+	+	+	+	+	•	–	•	•	
798. Men work (handicrafts) in sweat house	–	–	+	–	–	+	•	–	–	+	+	+	•	–	•	–	
799. Youths gather fuel for sweating	–	–	–	+	–	•	+	+	–	+	+	+	•	–	–	•	[312]
800. Office of fire maker	–	•	•	•	–	–	–	+	•	R	–	–	•	+	•	•	[372]
801. Competitive sweat groups	–	–	–	•	–	•	–	–	–	–	+	–	–	–	–	–	[533]
802. All sweaters sing	–	–	+	+	–	+	+	+	+	+	+	–	–	–	–	–	[224]
803. 1 man sings for group	–	–	–	–	–	–	–	(•)	•	•	–	+	•	–	–	–	[525]
804. Sweat for success in hunting	+	•	•	•	+	–	+	–	•	•	–	+	–	–	–	+	[777]
805. Sweat for success in gambling	+	+	+	+	+	–	+	–	+	+	–	–	–	–	–	+	[751]
806. Sweat for general good luck	+	+	–	+	+	–	+	–	+	+	–	–	+	–	–	+	[704]
807. Sweat as cure for disease	+	+	+	+	+	R	+	+	+	•	–	–	–	–	+		
808. Scarify selves, let blood drip on hot rocks	–	+	+	•				–	•	+	–	–	–	–	–		
809. Sweat to cleanse body	–	–	+	+		+	•	–	•	+	–	–	–	–	–	+	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
2138. Sinew-wrapped at mouthpiece	–	+	–	+		–	–	–	–	–	–	–	–	–	–	–	534
o2139. End stopped	–	+	–	+	+	–	+	R	R	+	+	+	–	+	+	+	
2140. Partially stopped inside at hole	–	+	+	+	+	+	+	R	R	+	+	+	+	+	–	+	
2141. Stop of pitch	–	–	+	+	–	+	+	R	R	+	–	–	+	+	–	+	
2142. Stop of salmon glue	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	
2143. Stop of wood	–	–	–	–	–	–	–	–	–	–	+	+	–	–	–	–	
2144. Single whistle	–	+	+	+	+	+	+	R	R	+	–	–	+	–	+	–	
2145. 2 whistles bound together	–	–	–	–	–	–	–	R	–	+	+	+	–	+	–	+	
2146. Whistle worn, suspended from string around neck	–	–	+								+	+	+	+	–	+	
2147. Taboo to whistle around elderberry bush		½	½								+	–	+	+	–	½	[784]
2148. Snake will strike whistler.		+	+								+	–	+	+	–	½	
2149. Flute	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+	
2150. Bone	+	+	–	–	–	–	–	–	–	–	–	–	+	.	–	–	
2151. Elder	+	+	+	+	+	+	+	+	+	+	+	+	–	+	–	+	
2152. Cane	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	
$2153. Number of holes	3	3	3	4	4	4	3	4	4	4	4	4	4	4	–	6	
2154. Holes burnt in		+	+						R	R	+	+	–	+	–	+	
2155. Holes put in with awl									+	+	–	–	+	–	–	–	
2156. Entire upper surface flattened			–						+	+	–	–	–	–	–	–	
2157. End blown	–	–	–	–	–	–	–	–	–	–	(½)	–	.	–	–	+	
2158. Side blown	+	+	+	+	–	+	–	–	–	–	(½)	+	+	+	–	+	
2159. Mouth blown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+	
2160. Nose blown	–	–	½	–	–	–	–	–	–	–	–	–	–	–	–	–	
2161. Used by shaman	–	½	–	–	–	–	+	–	–	–	–	+	–	–	–	–	[756]
2162. Used for courting	–	½	–	–	–	–	–	–	–	–	+	+	–	+	–	–	
2163. Used for self-amusement	½	–	+	½	+	+	+	+		+	+	+	+	+	–	+	
Pictographs, Petroglyphs																	
2164. Pictographs, petroglyphs present in area.	½	½	–	–	½	–	½	½	½	–	–	–	–	–	–	–	532
2165. Nonhuman origin	+	+	–	–	+	–	+	.	.	–	–	–	–	–	–	–	
2166. Made by tiny people	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
2167. Made by mythological characters	–	+	–	–	+	–	–	–	–	–	–	–	–	–	–	–	
2168. Bring bad luck; charm viewer	–	–	–	–			+	–	–	–	–	–	–	–	–	–	[777]
2169. Impress of feet, etc., on rocks	–	½	½							½	–	½	½	–	½		[823]
RECREATION																	
Games																	
Shinny																	
2170. Shinny played	+	+	+	+	+	R	+	+	+	½	+	+	+	+	–	+	526
2171. Men, youths play occasionally	+	–	–	+	+	+	+	–	–	–	–	–	+	+	–	+	[562]
2172. Women play	+	+	+	½	+	+	+	–	+	+	+	+	–	+	–	+	
2173. Each sex plays separately	+	+	+	–	+	+	–	–	–	–	–	–	–	+	–	+	
2174. Both sexes play together	+	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–	
2175. Children play	–	+	–	+	+	½	–	–	–	–	–	–	–	–	–	–	[859]
2176. Single ball	–	–	–	–	–	½	–	–	–	–	–	–	+	–	–	–	
2177. Wood	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	
2178. Stuffed buckskin	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	
2179. Oak gall	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	
2180. Double ball	–	+	+	+	–	½	+	+	+	+	+	+	–	–	–	+	
2181. Stuffed buckskin	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	
2182. 2 blocks on ends of cord	–	+	+	+	–	+	+	½	½	+	–	+	–	–	–	–	
2183. 2 grass balls on end of cord	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+	
2184. Cord or hide strip only	–	–	–	–	+	½	–	–	–	–	+	+	–	–	–	–	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MT	NT	NM	NS	MT	
3361. Spirit of tattooed goes to good place	-	◦	-					+	-	-	-	.	-	-	-	.	304
3362. Cranial deformation	+	◦	+	◦	-	◦	+	-	◦	-	-	-	-	-	-	-	
3363. Male	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3364. Female	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	[562]
3365. Pads bound to head	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3366. Back	+	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	
3367. Front	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3368. Mother attends to baby's head	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
Disposal of Milk Teeth																	
3369. Thrown away, no particular place	+	-	-			+	+	-	-	-	-	-	-	-	-	-	836
3370. Thrown away, toward sun	-	-	-		+	-	-	-	◦	-	-	-	-	-	-	-	826
3371. Thrown in river	-	+	◦	-	-	-	-	+	-	-	-	-	-	-	-	-	
3372. Buried in gopher hole	-	-	-	-	◦	-	-	◦	-	◦	◦	+	◦	◦	◦	+	
3373. Buried in excrement	-	-	-	-	◦	◦	-	-	◦	-	-	-	-	-	-	-	
3374. Hidden in grass clump	-	-	+	◦	-	-	-	-	-	-	-	-	-	-	-	-	
3375. Buried, no special place	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
3376. Exchanged with gopher	-	-	-	-	-	-	-	+	-	-	+	+	+	+	+	+	
3377. Formula spoken	-	-	-	-	-	-	-	+	-	-	+	+	◦	+	◦	◦	
Twins																	
3378. Twins feared	-	-	-	-	-	(-)	+	-	◦	+	+	+	◦	+	+	◦	845
3379. Considered unlucky	-	-	-	-	.	-	-	-	+	+	+	+	.	+	+	.	[777]
3380. Attempts made to prevent conception of twins	-	-	-						◦	-	+	◦	.	◦	◦	.	
3381. People "ashamed" for woman	-	-	-				+	-	-	-	-	-	.	+	-	.	
3382. No significance	+	+	+	+	-	(-)	-	+	-	-	-	-	.	+	-	.	
3383. Relative adopts 1	-	-	-	-	-	+	-	-	-	+	-	-	.	+	+	.	[597]
Adoption of Children																	
3384. Parents impoverished: relatives, only, adopt child	+	+	+	+	+	+	+	+	-	+	+	.	-	+	+	+	597
3385. Orphan: adopted by paternal, maternal kin	+	+	-	+	+	+	+	-	+	+	-	+	+	+	+	+	
3386. Paternal relatives only	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	
o3387. Childless couples given child by relatives	+	+	-	-	+	+	+	+	-	-	-	-	-	+	-	+	
3388. Anyone may adopt orphan	-	-	-					+	-	-	-	-	-	-	-	-	
Infanticide, Illegitimate Children																	
3389. Illegitimate children killed, occasionally	+	+	+	-	+	◦	+	◦	-	-	-	.	-	-	-	-	847
3390. Legitimate children killed occasionally	-	-	◦					◦	◦	◦	◦	-	-	◦	◦	◦	848
3391. To avert disaster	-	-	+					+	+	-	-	-	-	-	-	-	
3392. If mother dies in childbirth	-	-	+					+	◦	-	-	-	-	+	+	+	
3393. Infant buried alive with mother	-	-	+					◦	-	-	.	-	-	+	+	-	
3394. Infant put in badger hole	+	+	-	-	.	-	+	-	-	-	.	-	-	+	+	-	
3395. Infant smothered	-	-	◦					◦	◦	-	.	-	-	-	-	-	
3396. Mother keeps illegitimate child	-	+	+	-	+	+	+	+	-	+	.	-	.	+	+	+	
3397. Mother's mother takes illegitimate child	-	-	-	+	-	◦	-	-	-	-	.	+	.	+	+	-	
3398. Father of illegitimate child provides for baby	-	-	+	+	.	+	-	+	-	-	-	-	-	-	-	-	
Impregnatives, Contraceptives, Abortion																	
3399. Measures taken to induce pregnancy	+	+	+	-	-	-	+	-	+	-	-	-	-	-	+	.	842
3400. Shell, vegetable decoction drunk	+	◦	◦	-	-	-	+	-	◦	-	-	-	-	-	-	.	
3401. Doctor makes miniature baby cradle														-	◦	.	

000 3586. AW: See note 3584. AE: Girl may obtain vision while she is dancing after having ears, nose pierced.

[94 1] 3587. NP: Ca. 10 years of age.

[88 1] 3589. K1, Mo, SE: Sweat bath after first 5 or
[78 3] 3 menstrual periods. WM, WS: 1 month or 1 year after girl first menstruates. MV: 1 month after first menstruation.

3591. NS: Menstruant followed to stream by sister, girl relatives who sing for her, early morning 5th day.

3593. NP: Wormwood decoction.

3597a. Either at end of each menstrual period, or at end of entire puberty ceremony.

[84 1] 3599. K1: For 5 periods. Mo: For 3-5. SE,
[82 1] At, AW, AE: For 3.

3601. MV: To old woman attendant.

3603. MV: Exchanged with girl attendant.

3606. SE: Worn each subsequent menstruation.

[88 1] 3609. K1, Mo, SE, SW, At, AE, AW, WM, WS, MV:
[53 5] Emphasized jollity connected with girl's puberty dance. Lack of ritual obligations on any of participants except menstruant, made it (SW) "most popular and well attended of all the dances." NM: Puberty dance, yomuse. MV: Round dance held on final night of girl's 28-day seclusion. "This [night] dance was the main dance; each night (of the 28) the people came and gambled; the girl's family fed the visitors."

3610. NP: Name of day dance, wulu. Held after girl has come out of menstrual hut, and bathed; in daytime. Girl and women dance in circle, holding hands; no fire, pole. Dance a short while, then 2 women singers, with girl between them, sing, girl joining in singing. No deer-hoof rattle.

[88 1] 3612. So girl will not dream bad dreams; will
[53 5] have good luck. K1: "If girl sleeps little
[77 7] while, she dreams there's a noise in the sky; she
[78 7] dreams of thunder. That's a bad dream, so they keep her dancing all night, for 5 nights, so she won't dream." Mo: "If she sleeps at this time, the girl will dream about thunder, then it will sure strike her, and kill her." SW: Girl's puberty dance "just a common good-time dance, held to help the girl out of her trouble, to keep her from dreaming" (see also note 3721). At: Girl sleeps head toward east; "the west, they said, was a bad place, where bad dreams come from, Silver Fox said... They dance with her all night, to make her lively, so she won't sleep and dream ... [when girl is menstruating] she never touches water; that's no good; she'll dream bad." AW: Given "so the girl will get power in 'dreams' as she gets sleepier and sleepier, dancing. But she must not tell anyone what she dreams. They don't let her sleep in the daytime; if she sleeps she'll dream bad for herself and be sick." WT: Puberty observances held "so girl won't dream bad dreams." On first day of menstruation, girl's grandmother sits by her, sings, uses clapper to keep girl awake. WM: Girl "never dreamt bad, but her grandmother, who was staying with her, might

787 ing for shamanistic power. WM: Refers to group of boys questing; see note 4724.

4749. K1, Mo: After birth of child, death of relative, also quest. WT, WM, WS: "Doctor dance" or shaman's initiatory dance is, among Wintu, group performance, undertaken to obtain guardian spirits by would-be shamans; it is not, as among other groups, dance which is held after guardian spirits have been obtained by prospective shamans.

4750. AW: 2-3 days.

4751a. AE, WS: 2-3. NP: Eats sparingly all the time.

4753. At: When boy up in mountains, he takes little rock, rubs it over his lips, and throws it away, as his parents have instructed him to do; "then he doesn't need to drink for a long time."

4755. WM: Refers to single questers and to group questers.

4756. AE: See also note 3247. WM: Refers to single and group questers.

4759a. AW, AE, WS: 2-3 days.

4764. K1, SE: For luck in gambling.

4767. SE: See note 4768. AE: In myth, ant bites "good" or favored man; will not bite "common" or ordinary man.

4768. That is, luck in gambling, hunting, and such. SW: "If acquire 'luck,' all the power one carries is in one's arms or shoulders. If one has no luck, one's shoulder and arm are nothing; no power in them. If menstruant or woman under taboos eats meat hunter has shot she ruins his luck; then he has to obtain more before he can do anything again. That's when he goes into the little [steam] sweat house and cuts himself on his shoulder, to get the bad blood out from the spot where he carries his luck, and so he can get more luck there. This he gets by cooking the blood off his shoulder, or rubbing ants into cuts made where he has pricked his shoulder."

4769. Mo: To those seekers who obtain luck only (hunting, gambling, and such); "somebody speaks to them in a dream." Also "little" or "common" doctors, who cure by laying hands on patient, not sucking, dream their "medicine."

4770. Mo: Only persons receiving shamanistic power, bleed at mouth (not at nose).

4779. Doctor dance as form of vision seeking has been disregarded in this section; see note, Vision Seeking. WT, WM: Main form. WS: Only form for young men, girls.

4781. WT, WM: 1-3 days. WS: 2-5.

4785. AE, WS: 2-3 days.

4788. SW: Informant's father, who had "luck" (not shamanistic power) from Sun, never ate before sun-up, also prayed to Sun, with special formula, and offered Sun paint. WT: Youth, on return home from quest for "luck," uses stick spatula for eating; either paternal or maternal great-grandmother or grandmother, only, wait on him.

[240-A]

*539 825 787 Kák tχû'tχatkish; tsúi sa lúluk sa kákam tχû'tχatkash, tsúi sa
A raven is a soothsayer; and they believing the raven's repeated prophecy, they
shenótanka; pits hû'nk pán kák máklaks.
fight each other; it also eats, the raven, (dead) men.

787 Tutíksh máklaks shuína tchû'χapkam m'nálam shashámoksham;
Dreams the natives sing about dead their relatives;
húmasht sháhunk gíng kíukayunk flags.
for this same reason they stick out flags.

525 777 825 Tmélhak gítko shaklō'tkish tídsh tínχa; tû'm íχaga. Tmélhak tä'dsh
A tmélhak-squirrel having, the gambler well succeeds; much he wins. The tmélhak (he) certainly
sháyuaks; shakálshtat lakí, tíds sualaliámpkatko.
of much account; in the game (it is) chief, well managing (it).

Tcháshash mû'na lushántsnank mbáwa skî's; tsúi máklaks nánuk
The skunk deep down while scratching a hole omitted a blast; upon this people all
825 hushtsóga tsáshash-kíuks. Snáwedsh shanahóliuk spû'nshna p'laiwáshaun
killed the skunk-conjurer. A wife seeking he carried off the eagle's
9 tû'paks ktanápkash. Shléank tchawíka p'laíwash, wí-udsna ánkutka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tchásēs, wí-udsish k'läká, tsúi kó-i pílui. Ndopóg ktsō'l hümetsípka:
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said;
"pátkal!" at p'laíwash pátkalp'le, stópatchka, tsúi gémpēle túpakshash
"get up!" and eagle rose up again, washed the face, then went home sister
12 m'na énank.
his taking with him.

II.

*539 525 825 777 Hä shaklō'tkish pî'sham shnû'lash ntággal, shaklō'tkish tídsh vumî',
If a gambler of humming-bird the nest finds, (and) the gambler well hides (it) away,
kaítoks kaní vuiní'χi. Hä kó-e shléa pahápkash, pē'tch ktákta skä'tlsh
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
15 tapí'dshnish vumî'; húmashtak shû'ta shaklō'tkish, kaítoks kaní vuiní'χi.
kind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).
Hä kaní tchatchlaíptcha shlä'-a (kinkáni tût wá), tídsh tî'nχa. Hä kaní
If any one a kind of fire-bug finds (scarce there they are), good look it brings. If any one
mä'ntchnish máklāksām shtáp shuálka, pahápkash käíla-shushatî'shash
old-fashioned Indian arrow-head sayes, dried-up a mole
18 tchî'sh, hû'kt humáshtak tídsh tî'nχa tchî'sh.
also, he in the same way well succeeds also.

171 776 769 É-ukshikni Mō'dokni lóla p'laikî'shash lákiash, shtínta tchish wengáp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, rovers also of the de-
kam shkō'kshash.
ceased the spirits.

000 21 Mō'dokni shtûpuyúka túnäpni wäíta túnäpni pshín gahiúlaka káyak
The Modocs at first menstruation five days (and) five nights dance never
ktákt'nan; wewánuish ta-unä'pni wäíta ká-i tchû'lēks pán.
sleeping; the females for ten days no meat eat.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

is the elder sister, called so by or with reference to a younger brother. Two other terms exist for the relative age of sisters among themselves.

134, 11. pátkalp'le. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their *scarcity*, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntággal, ndákal: to find accidentally; shléa: to find, generally, after a search. vumí' is to hide away either on one's own person or in the ground.

134, 16. 18. tídsh tíŋa is to succeed, to be lucky; without tídsh in: hútoks tíŋantko gi, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. hä'-atoks is formed from hä toks with intercalation of the declarative particle a.

135, 3. k'le-ugtki-uápkasht is a periphrastic conjugational form composed of giuápkasht, of the verb gi, and of k'lé-utka, the usitative of k'léwi, to cease, stop, terminate; -utka has turned into -ugt- by metathesis. Literally: "would habitually cease to be in the Pit River." mhû', the grouse, is called by the Klamath Lakes tmû'.

REFLECTIONS OF EVERY-DAY LIFE

MONOLOGUES IN THE KLAMATH LAKE DIALECT BY JOHNSON, CHIEF OF THE MODOCS

Ká-i mish nû ó-it nû tidsä'wa nté-ish, shliútuk mä'makla pá-uk shlínk
Not you I to let I have like (my) bow, for shooting ducks to eat killing (them)

ndekti'shtka. Tidsä'wa ká-i mish úya, tû génuapka úyamnank nté-ish
with arrows. I like not to you to give (it), over there I will go taking along bow and arrows

gé-u, hishlátsanuapka. Yó-ishi! tatála kä'gi, ká-i shláa tatákni yû'lχ;
my, (and) will amuse myself by shooting. Are lost! right (ahead) they are not, I found (them) where they went down;

yó-ishin, mä'ns ká-ika. Únds mbúsant pēn káyakuapk.
they are lost, for a long time I searched. Sometime to-morrow again I will look out (for them).

Shikútchipk tchiká kēnutsátk; undsē'ks séwanuapk pátki giúga
Walks on stick an old decrepit (man); some time I will give (him) to eat

méhiess; yuyálks tsi pá-uk hûn tchē'k tídsh kí'-uapk. Kí'shtchipk huk
trout; being poor thus through eating of it then at once he will feel. Comes to me this

snéwedsh; oní'sh kíäm shéwant i; tû'm nû'sh shewantamnuápka sáwalktko
woman; to her fish you may give; plenty to me she will continue to give having received presents.

Kámp'kuk kélíak pásh tiä'ma. Undsē't kátchkal pa-uápk gé-utala steínash.
The indigent without food is hungry. By and by tobacco I will chew to my heart's content.